

APPEAL TO THE PEOPLE!

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CITIZENS OF MASSACHUSETTS—

The deed is done. Below, you will resolution adopted by the House of Representatives of the United States, on the 2 December, inst. That tried and fearless defender of the right of petition, Hon. Adams, attempted to remonstrate against adoption, but was gagged by the *prevailing*! As the only thing he could do, the yeas and nays were called, he rose to place, and amid clamorous cries of 'order' signed to silence him, or drown his voice exclaimed, 'I consider this resolution a violation of the Constitution of the United States of the right of my constituents and the of the United States to petition—and right of freedom of speech as a member of House.' It was to no purpose. Slavery, arrogance and dictation demanded it; and way the gag is applied, the right of petition was virtually denied, the Constitution trampled under foot, and the sovereignty of the people trampled. Will you stand by the right of petition? Then circulate and sign the memorial.

At the last session of Congress, the House of Representatives declared by solemn vote that *slaves* have not the right of petition. The resolution of December 21st, this body actually declares that YOU have not this right. *Are you slaves?*

Again—this resolution is almost word for word the infamous resolution of January 18th, 1845. That resolution came immediately before the Legislature of this Commonwealth, then session, for its consideration and action. The body, by a vote of 378 to 16, passed the following resolutions:—

Resolved, That the resolution above named is an act of power and authority at variance with the spirit and intent of the Constitution of the United States, and to the cause of freedom and free institutions; that violence to the inherent, absolute, and inalienable rights; and that it tends essentially to impair those fundamental rights of natural justice and natural law, which antecedent to any written constitutions of government pertain to them all, and essential to the security of the State.

Resolved, That our Senators and Representatives in Congress, in maintaining and advocating the full right of petition, have entitled themselves to the cordial approval of the people of this Commonwealth.

Nobly spoken! A voice, worthy the representatives of a free people! There but one defect in it—it was not 'spoken from the house-tops.' No resolution was passing directing the Executive to forward the address to Congress. Four things, then, need now to be done:

1. That the people respond, promptly, verbally, boldly, to the voice of their representatives—therefore sign the memorials.
2. That the response be uttered on the house-tops—in the *car of Congress*—therefore circulate No. 1.
3. That the response break on the ears of the body, at one time, as a voice of thunder, a startling appeal. Therefore, circulate and sign the memorials at once, and on the 25th of January, mail them for Washington, directed to Q. Adams, or the member from your district. If the circulation be completed sooner, no matter: on that day, not before, put them in the mail. If it be not then completed, no matter what you have, and the remainder will do.

N. B. Let adults only sign the memorials. Let ladies and gentlemen sign separate memorials. Let the signatures of the men in place be all united in one memorial; and the signatures of the ladies in another. Fold the memorial, and on the back of it, write, in plain and legible characters, the name of the petitioner, the number of petitioners, and the place—thus—'Petition of A. B. and C. D. of the County of remonstrating against resolution of December 21st, 1857.'

4. The fourth thing to be done is to send the memorial to the state legislature, at its present session, the same language, in regard to the resolution of December 21st, that it did, at its last session, in regard to the resolution of January 18th, 1845. Speak it, too, in the *car of Congress*. Therefore circulate and sign memorial No. 2, at once, and send it in to your representative in the State Legislature, without delay.

Men and women of Massachusetts, the deed is before you—will you do it? Or shall apathy and silence doom you slaves? The answer is with you.

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To the Honorable the House of Representatives of the United States.

The undersigned, of the County of in the Commonwealth of Massachusetts, have learned with alarm, that your honorable body did, on the 21st of December last, adopt a resolution in the following, to wit:

Resolved, That all memorials, petitions, and touching the abolition of slavery, or the buying, selling, or transfer of slaves in any State, territory or district of the United States, shall be laid on the table, without reading, reference, or printing, and that no further action whatever be had thereon.

Your memorialists consider this resolution a violation of the Constitution of the United States—the right of the people of the United States to petition—and of the right of their Representatives to receive petitions. They therefore consider this resolution as an assumption of authority, dangerous and destructive to the fundamental principles of republican government, to the rights of minority, to the sovereignty of the People, and TO THE UNION OF THESE UNITED STATES. They therefore send this their solemn and earnest remonstrance against this resolution, and respectfully ask your honorable body to IMMEDIATELY RESCIND IT.

To the Honorable the Senate and House of Representatives of Massachusetts.

The undersigned, of the County of in the Commonwealth of Massachusetts, have learned with alarm, that the House of Representatives of the United States did, on the 21st of December last, adopt a resolution in the words following, to wit:

Resolved, That all memorials, petitions, and touching the abolition of slavery, or the buying, selling, or transfer of slaves in any State, territory or district of the United States, shall be laid on the table, without reading, reference, or printing, and that no further action whatever shall be had thereon.

Your memorialists consider said resolution a violation of the rights of the people of the right of petition for redress of grievances, a violation of the true intent and spirit of the 1st Article of the Amendments to the Constitution of the United States, and as an assumption of authority, at variance with the fundamental principles of republican government, to the rights of minority, to the sovereignty of the People, and to the Union of these States; do, therefore, respectfully and earnestly request your honorable bodies to IMMEDIATELY RESCIND IT, in the name of THE PEOPLE OF THE COMMONWEALTH, against said resolution, and to invoke the House of Representatives of the United States to IMMEDIATELY RESCIND IT. And your memorialists further ask that a copy of this protest and invocation may be sent, as soon as possible, to the Senators and Representatives of the Commonwealth in Congress, to be by them laid on the table.

ADELPHIC UNION.

Rev. Mr. Abbot, of Roxbury, will lecture before Adelphe Union on Tuesday evening next at the School-House, Belknap St. Subject—Science connected with the moral and physical condition of the Race. Lecture to commence at 7 o'clock.

NOTICE.

Providence permitting, the regular quarterly meeting of the Boston Female Anti-Slavery Society will be held on Wednesday, Jan. 10, 8 o'clock, at the Marlboro' Chapel, rear of the Marlboro' Hotel, Washington St. Punctual attendance is requested.

By order of the Board,
M. V. BALL, Recd.

Jan. 4, 1858.

THE PROVINCE OF WOMAN.

NOW IN PRESS, and will soon be published, "Letters to the Equality of the Sexes, a Condition of Woman." Addressed to Mary S. Parker, President of the Boston Female Anti-Slavery Society, by S. M. Grimes."

Orders for this work are solicited, as not more copies will be published, than are ordered the 20th of January. Price, twenty-five single copies—\$2.50 per dozen. Twenty-five per cent. discount on orders for 100 copies—\$20.00 per dozen—\$14.00 per hundred.

LITERARY.

THE FUGITIVE.

For the Liberator.
Ye shall torture no more with the scourge and the chain,
For the fetter that bound me is broken in twain;
And I leave you the links with the blood-red stain,
A witness of deeds that the desert hath done.

Away—and forever—I give the control
That hath fettered my body, and bowed down my soul—
With the pride of a freeman I leave in scorn
The yoke that my neck hath too patiently borne!

Ye may follow my track where the herbage is red,
For my feet have been bathed in the blood of my dead—
Ye may follow in vengeance—but not for the hour!
For your footsteps are girt by a perilous power!

He spoke—and the triumph of vengeance was seen
In the flash of his eye and the pride of his mien,
And he muttered a curse on the land of the South,
While a snail of derision still played round his mouth.

One look on the spot which his hatred had cursed,
And away, like a steel of the wild, he hath burst!
Exultant, he bounds over hill-top and plain,
And his foot steps the earth with the pride of disdain.

No more shall the blood of the fugitive drip
All warmly and red from the overseer's whip—
No longer shall thrill on the fugitive's ear,
The threat of the master, the taunt, and the jeer.

Away to the land of the North—for her star
Shall beam on your course from its blue home afar—
Away, like the wind—passing not to look back,
For the seeker of blood shall be quick on your track!

Where the home of the planter magnificent stood,
There are mauling ruts and foot-prints in blood—
Where the voice of the viol rose soft on the air,
Is the tone of the mourner—the wail of despair!

Wo! wo! for the lonely, the good and the brave,
For the whirlwind of vengeance swept down on the grave!
For the spoiler swept on like a demon of wrath,
And Massacre yelled in his havoc-strewn path!

On the still air of midnight, a terrible cry,
Like the trumpet of Doom, called the sleepers—to die!
They woke—but the prayer of their anguish was vain,
For the sabre is read with the blood of the slain!

When the morning looked on from the East, with its sun,
The work of destruction and vengeance was done—
And the smoke, like a pall, wrapt the desolate scene,
And Rain scolded darkly where Beauty had been!

What marvel? Yet weep for the tree and the flower
Swept down to the dust in a terrible hour!
For the strength that hath passed from the place where it stood!
For the light that was quenched in a tempest of blood!

Oh, this was the work of revenge and despair,
When the fetter and yoke were too galling to bear—
For the iron had entered the fugitive's soul,
Till his spirit in his hatred the tyrant's soul!

From his wife and his child they had torn him apart,
Unheeding the anguish that gnawed at his heart—
And he knew that the daughter he idolized, must
Be doomed to a life of pollution and lust.

Then the demon awoke—and he roared in his wrath,
That the blood of the master should crimson his path,
And that Cain should bow to his desolate hearth,
Who had soiled at his bow in the madness of mirth.

And dark was the hatred he nursed in his breast,
Till the thirst for revenge rubbed his spirit of rest—
Then he swept o'er their home like a whirlwind of fire,
And Destruction trod close in the path of his ire!

Flow darkly, St. Ills! for mixed with thy flood,
There are tears in the track of the Slaughter of blood!
And they waxes have a tone like a funeral wail,
As they ring their low tones to the answering gale!

From his death-work the Slaying in triumph hath gone—
Weep, land of the South! for his deed is thine own!
Ay, weep! till thine eyelids are galled to agony,
For the cup of thy trembling is filled to the brim!

Dec. 6th, 1837. W. H. BURLEIGH.
From the Herald of Freedom.

LINES

TO THE MEMORY OF REV. ELIJAH P. LOVEJOY,
Who was slain at Alton, (Ill.) Nov. 7, 1837, while
endeavouring to re-establish a FREE RELIGIOUS
PRESS, which had been four times destroyed.

We mourn for thee, O brother,
Not as the mother may,
When the children of her bosom
By the sword are swept away—
Not as a nation mourns,
When her strong and mighty die,
We mourn as when the Freedom
Of a World has been betrayed,
And at the feet of Violence
A People's Rights are laid.

Fallen! a thousand voices
From thy tomb shall cry to Heaven,
And in judgment and in terror
Shall an answer back be given.
The right arm of JEMOAH
Shall be stretched abroad in wrath,
And hail stones and coals of fire
Smite and burn along his path.

Through the deep glades of the forest,
Where the woodman's axe is heard,
Where the thick grass of the prairie
By a human foot is stirred,
From the valleys to the hill-tops
Shall a thrilling cry go out,
And a thousand forest water
Swell and render back the shout.

From the free land of the Pilgrims,
Sea and mountain glen,
From the mighty nation
Bound by scepter, O Penn—
From the ocean lakes rock-guarded,
As when a storm is nigh,
And the deep roar of its waters
Is gathered in the sky—

Swift from the Western Highlands
Which the red sun sinks behind,
A strong sound, like the rushing
Of a great and mighty wind,
O'er the Alleghany sweeping
Down the Mississippi's wave,
Shall be heard through all the regions
Where MAN is held a SLAVE!

A stern rebuke shall thunder
As if the heavens spoke—
The voice which FREEDOM utters,
For Truth and Right the PEOPLE
Shall raise triumphant plea,
And blood besprinkled Brothers,
The PRESS shall still be free!

On the fresh mound heaped above thee,
Laying brow and bosom bare,
Solemnly, in consecration,
Kneeling unto God in prayer,
In remembrance of Love,
In the strength of Love and Faith,
We will bind ourselves together
Unto triumph or to death.

The spirit of our fathers
In our bosoms yet,
Our hearts are as unshrinking,
And our nerves as firmly set,
We will speak as we have spoken,
With our words unmet still,
With the intellect forever
FREE FROM THE DESPOT'S WILL!

J. H. K.

SLAVERY TRIUMPHANT!
Weep, sons of Freedom! your honor is low;
'Tis bleeding in Liberty's desolate face!
They whom ye reared have bowed to the foe!
Oppression has conquered your country again.

Weep, sons of Freedom! your sentence is stained;
The star-spangled banner 'was proudly no more;
'The land of the free' has been foully profaned;
Again the tyrant prevailed on her shore!

Haste! sons of Freedom! the burdens are low;
Break the yoke of your bondage, and bid them be free:
Then your light shall break forth as the morning new;
Your peace 'like a river' that flows to the sea.

EQUAL RIGHTS.

ON THE PROVISION OF WOMAN.

LETTER I.

Amesbury, 7th Mo. 11th, 1837.

MY DEAR FRIEND,—In attempting to comply with thy request to give my views on the Provision of Woman, I feel that I am venturing on nearly untried ground, and that I shall advance arguments in opposition to a corrupt public opinion, and to the perverted interpretation of Holy Writ, which has so universally obtained. But I am in search of truth; and no obstacle shall prevent my prosecuting that search, because I believe the welfare of the subject will be materially advanced by every new discovery we make of the designs of Jehovah in the creation of woman. It is impossible that we can answer the purpose of our being, unless we understand that purpose. It is impossible that we should fulfil our duties, unless we comprehend them; or live up to our privileges, unless we know what they are.

In examining this important subject, I shall depend solely on the Bible to designate the sphere of woman, because I believe almost every thing that has been written on this subject, has been the result of a misconception of the simple truths revealed in the Scriptures, in consequence of the false translation of many passages of Holy Writ. My mind is entirely delivered from the superstitious reverence which is attached to the English version of the Bible. King James's translators certainly were not inspired. I therefore claim the original as my standard, believing that to have been inspired, and I also claim to judge for myself what is the meaning of the inspired writers, because I believe it to be the solemn duty of every individual to search the Scriptures for themselves, with the aid of the Holy Spirit, and not be governed by the views of any man, or set of men.

We must first view woman at the period of her creation. 'And God said, Let us make man in our own image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him, male and female created he them.' In all this sublime description of the creation of man, (which is a generic term including man and woman) there is not one particle of difference intimated as existing between them. They were both made in the image of God; dominion was given to both over every other creature, but not over each other. Created in perfect equality, they were expected to exercise the vigour entrusted to them by their Maker, in harmony and love.

Let us pass on now to the recapitulation of the creation of man.—The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the Lord God said, it is not good that man should be alone, I will make him an help meet for him.' All creation swarmed with animated beings capable of natural affection, as we know they still are; it was not, therefore, merely to give man a creature susceptible of loving, obeying, and looking up to him, for all that the animals could do and did do. It was to give him a companion, in all respects his equal; one who was like himself, a free agent, gifted with intellect and endowed with immortality; not a partaker merely of his animal gratifications, but able to enter into all his feelings as a moral and responsible being. If this had not been the case, how could she have been an help meet for him? I understand this as applying not only to the parties entering into the marriage contract, but to all men and women, because I believe God designed woman to be an help meet for man in every good and perfect work. She was a part of himself, as if Jehovah designed to make the oneness and identity of man and woman perfect and complete; and when the glorious work of their creation was finished, 'the morning stars sang together, and all the sons of God shouted for joy.'

This blissful condition was not long enjoyed by our first parents. Eve, it would seem from the history, was wandering alone amid the bowers of Paradise, when the serpent met with her. From her reply to Satan, it is evident that the command not to eat of the tree that is in the midst of the garden, was given to both, although the term man was used when the prohibition was issued by God. 'And the woman said unto the serpent, we may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die.' Here the woman was exposed to temptation from a being with whom she was unacquainted. She had been accustomed to associate with her beloved partner, and to hold communion with God and with angels; but of satanic intelligence, she was in all probability entirely ignorant. Through the subtlety of the serpent, she was beguiled. And when she saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat.

We next find Adam involved in the same sin, not through the instrumentality of a supernatural agent, but through that of his equal, a being whom he must have known was liable to transgress the divine command, because he must have felt that he was himself a free agent, and that he was restrained from disobedience only by the exercise of faith and love towards his Creator. Had Adam tenderly reproved his wife, and endeavored to lead her to repentance instead of sharing in her guilt, I should be much more ready to accord to man that superiority which he claims; but as the facts stand disclosed by the sacred historian, it appears to me that to say the least, there was as much weakness exhibited by Adam as by Eve. They both fell from innocence, and consequently from happiness, but not from equality.

Let us next examine the conduct of this fallen pair, when Jehovah interrogated them respecting their fault. They both frankly confessed their guilt. 'The man said, the woman whom thou gavest to be with me, she gave me of the tree and I did eat. And the woman said, the serpent beguiled me and I did eat.' And the Lord God said unto the woman, 'Thou wilt be subject unto thy husband, and he will rule over thee.' That this did not allude to the subjection of woman to man is manifest, because the same mode of expression is used in speaking to Cain of Abel. The truth is that the curse, as it is termed, which was pronounced by Jehovah upon woman, is a simple prophecy. The Hebrew, like the French language, uses the same word to express shall and will. Our translators having been accustomed to exercise lordship over their wives, and seeing only through the medium of a perverted judgment, very naturally, though I think not very learnedly or very kindly, translated it shall instead of will, and thus converted a prediction to Eve into a command to Adam; for observe, it is addressed to the woman and not to the man. The consequence of the fall was an immediate struggle for dominion, and Jehovah foretold which would gain the ascendancy; but as he created them in his image, so that image manifested was not lost by the fall, because it is urged in Gen. 9th, as an argument why the life of man should not be taken by his fellow man, there is no reason to suppose that sin produced any distinction between them as moral, intellectual and responsible beings. Man might

just as well have endeavored by hard labor to fulfil the prophecy, thorns and thistles will the earth bring forth to thee, as to pretend to accomplish the other, 'he will rule over thee,' by asserting dominion over his wife.

Authority usurped from God, not given,
He gave him only over beast, fowl, fish,
Domestic animals: that right he holds
By God's donation: but man o'er woman
He made not Lord, such title to himself
Reserving, human left from human free.

Here then I plant myself. God created us equal;—he created us free agents;—he is our Lawgiver, our King and our Judge, and to him alone is woman bound to be in subjection, and to him alone is she accountable for the use of those talents with which her Heavenly Father has entrusted her. One is her Master even Christ.

Thine for the oppressed in the bonds of womanhood,
SARAH M. GRIMKE.

WOMAN SUBJECT ONLY TO GOD.

LETTER II.

Newburyport, 7th mo. 17, 1837.

MY DEAR SISTER,—In my last, I traced the creation and the fall of man and woman from that state of purity and happiness which their beneficent Creator designed them to enjoy. As they were one in transgression, their chastisement was the same. 'So God drove out the man, and he placed at the East of the garden of Eden a cherubim and a flaming sword, which turned every way to keep the way of the tree of life.' We now behold them expelled from Paradise, fallen from their original loveliness, but still bearing on their foreheads the image and superscription of Jehovah; still invested with high moral responsibilities, intellectual powers, and immortal souls. They had incurred the penalty of sin, they were shorn of their innocence, but they stood on the same platform side by side, acknowledging no superior but their God. Notwithstanding what has been urged, woman I am aware stands charged to the present day with having brought sin into the world. I shall not repel the charge by any counter assertions, although, as was before hinted, Adam's ready acquiescence with his wife's proposal, does not savor much of that superiority in strength of mind, which is arrogated by man. Even admitting that Eve was the greater sinner, it seems to me man might be satisfied with the dominion he has claimed and exercised for nearly six thousand years, and that more nobility would be manifested by endeavoring to raise the fallen and invigorate the weak, than by keeping woman in subjection. But I ask no favors for my sex. I surrender our claim to equality. All I ask of our brethren is, that they will take their feet off our necks, and permit us to stand upright on that ground which God designed us to occupy. If he has not given us the rights which have, as I conceive, been wrested from us, we shall soon give evidence of our inferiority, and shrink back into that obscurity, which the high-souled magnanimity of man has assigned us as our appropriate sphere.

As I am unable to learn from sacred writ what woman was deprived by God of her equality with man, I shall touch upon a few points in the Scriptures, which demonstrate that no supremacy was granted to man. When God had destroyed the world, except Noah and his family, by the deluge, he renewed the grant formerly made to man, and again gave him dominion over every beast of the earth, every fowl of the air, over all that moveth upon the earth, and over all the fishes of the sea; into his hands they were delivered. But was woman, bearing the image of her God, placed under the dominion of her fellow man? Never! Jehovah could not surrender his authority to govern his own immortal creatures into the hands of a being, whom he knew, and whom his whole history proved, to be unworthy of a trust so sacred and important. God could not do it, though it is a direct contradiction of his law, 'Thou shalt worship the Lord thy God, and him only shalt thou serve.' If Jehovah had appointed man as the guardian, or teacher of woman, he would certainly have given some intimation of this surrender of his own prerogative. But so far from it, we find the commands of God invariably the same to man and woman; and not the slightest intimation is given in a single passage of the Bible, that God designed to point woman to man as her instructor. The tenor of his language always is, 'Look unto ME, and be ye saved, all the ends of the earth, for I am God, and there is none else.'

The lust of dominion was probably the first effect of the fall; and as there was no other intelligent being over whom to exercise it, woman was the first victim of this unhallored passion. We afterwards see it exhibited by Cain in the murder of his brother, by Nimrod in his becoming a mighty hunter of men, and setting up a kingdom over which to reign. Here we see the origin of that Utopia of slavery, which sprang up immediately after the fall, and has spread its pestilential branches over the whole face of the known world. All history attests that man has subjected woman to his will, used her as a means to promote his selfish gratification, to minister to his sensual pleasures, to be instrumental in promoting his comfort; but never has he desired to elevate her to that rank she was created to fill. He has done all he could to debase and enslave her mind; and now he looks triumphantly on the ruin he has wrought, and says, the being he has thus deeply injured is his inferior.

Woman has been placed by John Quincy Adams, side by side with the slave, whilst he was contending for the right side of petition. I thank him for ranking us with the oppressed; for I shall not find it difficult to show, that in all ages and countries, not even excepting enlightened republican America, woman has more or less been made a means to promote the welfare of man, without due regard to her own happiness, and the glory of God as the end of her creation.

During the patriarchal ages, we find men and women engaged in the same employments. Abraham and Sarah both assisted in preparing the food which was to be set before the three men, who visited them in the plains of Mamre; but although their occupations were similar, Sarah was not permitted to enjoy the society of the holy visitor; and as we learn from Peter, that she 'obeyed Abraham, calling him lord,' we may presume he exercised dominion over her. We shall pass on now to Rebecca. In her history, we find another striking illustration of the low estimation in which woman was held. Eliezer is sent to seek a wife for Isaac. He finds Rebecca going down to the well to fill her pitcher. He accosts her; and she replies with all humility, 'Drink, my lord.' How does he endeavor to gain her favor and confidence? Does he approach her as a dignified creature, whom he was about to invite to fill an important station in his master's family, as the wife of his only son? No. He offered incense to her vanity, and 'he took a golden ear-ring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold,' and gave them to Rebecca.

The cupidity of man soon led him to regard woman as property, and hence we find them sold to those, who wished to marry them, as far as appears, without any regard to those sacred rights which belong to woman, as well as to man in the choice of a companion. That woman was a profitable kind of property, we may gather from the description of a virtuous woman in the last chapter of Proverbs. To work willingly with her hands, to open her hands to the poor, to clothe herself with silk and pur-

ple, to look well to her household, to make fine linen, and sell it, to deliver girdles to the merchant, and not to eat the bread of idleness, seems to have constituted in the view of Solomon, the perfection of a woman's character and achievements. 'The spirit of that age was not favorable to intellectual improvement; but as there were wise men who formed exceptions to the general ignorance, and were destined to guide the world into more advanced states, so there was a corresponding proportion of wise women; and among the Jews, as well as other nations, we find a strong tendency to believe that women were in more immediate connection with heaven than men.'—L. M. Child's Conf. of Woman. If there be any truth in this tradition, I am at a loss to imagine in what the superiority of man consists.

Thine in the bonds of womanhood,
SARAH M. GRIMKE.

ADMONITORY.

A meeting in favor of the Patriots in Canada was held in New York on Wednesday evening. The next morning the following handbill was circulated about the streets.

MEETING IN BEHALF OF CANADA! The essence of Liberty consists in the Freedom of Discussion.

'Those who in quarrels interpose,
Must often wipe a bloody nose.'

A few facts from modern history for thinking and calculating Americans.

The King of France interfered in the American Revolution, not from love of Liberty, but his hatred to England. Result—He revolutionized his own dominions, and lost his Crown and head.

Austria and Prussia interfered in the French Revolution. Result—Vienna and Berlin, their Capitals, were entered by victorious French Armies.

Napoleon interfered with Russia, and marched a victorious army of half a million of men to Moscow. Result—Paris captured twice by invading armies.

Napoleon bent all his powers and all his energies to the subjugation of England. Result—He died a prisoner to England on the Rock of St. Helena. So much for the past.

AMERICANS will interfere in the revolt in Canada. Results—A declaration of war against America by England.

An alliance offensive and defensive between England and Mexico.

The Ocean swarming with British and Mexican Privateers.

British steam Frigates and Privateers on the great lakes, where they have little to lose and much to gain.

The Ports of Mexico defended by British Fleets and Garrisons.

An Anglo Mexican Fleet and Army hovering in the South.

An expedition fitted out in the West Indies with an army of Free Blacks, to sympathize and take part with two millions of Slaves in the Southern States, to co-operate with the Abolitionists of the North.

The Indians in the West, removed from their native soil by force, raising the tomahawk and scalping knife, and carrying fire and slaughter into the Western States on a frontier of a thousand miles,—and finally a dissolution of the Union!

So much for the interference in the quarrels of others, even if you undertake the question thoroughly you take the right side.

If you set your neighbor's house on fire, a change of wind may bring the flames you have kindled to your own dwellings.

England, at Peace with all the World, cannot, and will not, be treated in Canada, as Mexico was in Texas.

A treaty between nations is virtually a contract between all the individuals of each nation.—Americans, be honest, and fulfil your contract in the face of the whole world! You cannot honestly assist the enemies of England, even by words.

A FRIEND OF PEACE AND GOOD WILL.
New York, Dec. 27, 1837.

RANTING OF SLAVEHOLDERS.

The southern delegation which left the House on Wednesday afternoon, it is stated by the correspondent of the Boston Courier, did so at the call of Mr. Campbell, of South Carolina, after the vote to allow Mr. Slade to go on had been passed. Mr. Campbell invited them to retire to one of the committee rooms, 'to devise ways and means for the emergency, and to take such steps as might be necessary to withdraw from the Union.' The correspondent of the Boston Atlas says of this withdrawal—

'J. Q. Adams was in high glee all the time. He is a sort of stormy petrel who rejoices in the tempest. Before Wise made the call, the thing had been arranged. Preston, of the Senate, was observed going about among the members' seats (contrary to all rule) conversing and drilling.

The Southern Convention, assembled in the room of the committee on the District of Columbia, is a matter of just with the Northern members. It is a mere re-enactment of the farce which took place last winter, when they plotted for a fortnight to expel Mr. Adams from the House. The ranting and roaring of these southern chivaliers, deprives their doings of any dignity or weight. It is impossible to believe them in earnest. It is, in fact, it appears to be, the merest acting in the world; and very bad acting too. The passion is torn to tatters. Legare, who is certainly a man of sense and accomplishments, beats his breast and tore his hair like a madman. And all for what? He declared that he would demonstrate Slade's project to be ridiculous and absurd, and he must have done so, reasoning as he did, and he invited him to go into the discussion! In the year 1830, Mr. Hayne, as the champion of the nullifiers, and the representative of the south, valiantly threw down the glove as follows:—'The impression which is gone abroad of the weakness of the south, as connected with the slave question, exposes us to much more attacks, humiliations, and injuries, and is calculated to produce such infinite mischief, that I embrace the occasion presented by the remarks of the gentleman from Massachusetts to declare, that we are ready to meet the question promptly and fearlessly; it is one from which we are not disposed to shrink in whatever form or under whatever circumstances it may be pressed upon us. We are ready to make up the issue as to the influence of slavery on individual and national character—on the prosperity and greatness either of particular States or of the United States. Sir, when arraigned at the bar of public opinion on this charge of slavery, we stand up with conscious rectitude, plead not guilty, and put ourselves upon the trial of our country.' Such was the boast. Now for the performance.—Because Slade quotes the declaration of independence, and argues in the House that all men are born free and equal, Wise calls upon the southern members to retire, for the purpose of solemn deliberation!

The following is an extract from the correspondence of the Baltimore American, dated Washington, December 18th.

In the House more than a thousand were present, praying among other things, for an act of Congress refusing hereafter to admit any state into the Union as a slave state; for a restriction of the slave trade in the several States; for the abolition of slavery and the slave trade in the District of Columbia, and the several territories of the Union. The petitions, in all numbering four hundred and more, were laid upon the table without discussion. The petitions were from the western states, and from the free states of the north.

Massachusetts sent a hundred petitions through all her members. Vermont came in with half a hundred more. Pennsylvania with another fifty. Half of them were from the women and children in the free states; and the free is worth mentioning, that in almost all cases, a minority of the signers were colored people;—some were from mothers and daughters, wives and children, of the free states.

PEITITIONS.

As to the governments of this world, whatever their titles or forms, we shall endeavor to prove, that in their essential elements, and as at present administered, they are all Anti-Christ; that they are, by human wisdom, brought into conformity to the will of God; that they cannot be maintained, except by naval and military power; that all their penal enactments being a dead letter without an army to carry them into effect, are virtually written in human blood; and that the followers of Jesus should instinctively shun their stations of honor, power and emolument—at the same time 'submitting to every ordinance of man, for the Lord's sake,' and offering no physical resistance to any of their mandates, however unjust or tyrannical. The language of Jesus is, 'My kingdom is not of this world, else would my servants fight.' Calling his disciples to him, he said to them, 'Ye know that they say of us, that we are over the Gentiles, exercise lordship over them; and that great ones exercise authority upon them. But so it shall

PROSPECTUS

OF THE LIBERATOR.

VOLUME VIII.

The termination of the present year will complete the seventh volume of the Liberator; we have served, therefore, a regular apprenticeship in the cause of LIBERTY, and are now prepared to advocate it upon a more extended scale.

In commencing this publication, we had but a single object in view—the total abolition of American slavery, and as a just consequence, the complete enfranchisement of our colored countrymen. As the first step toward this sublime result, we found the overthrow of the American Colonization Society to be indispensable,—containing, as it did, in its organization, all the elements of prejudice, caste and slavery.

In entering upon our eighth volume, the abolition of slavery will still be the grand object of our labors, though not, perhaps, so exclusively as heretofore. There are other topics, which, in our opinion, are intimately connected with the great doctrine of inalienable human rights; and which, while they conflict with no religious sect, or political party, are such, as are pregnant with momentous consequences to the freedom, equality and happiness of mankind. These we shall discuss at times and opportunity may permit.

The motto upon our banner has been, from the commencement of our moral warfare, 'OUR COUNTRY IS THE WORLD—OUR CONSTITUTION IS ALL MANKIND.' We trust that it will be our only epithet. Another motto we have chosen, 'UNIVERSAL ENFRANCHISEMENT.' Up to this time, we have limited its application to those who are held in this country, by southern taskmasters, as marketable commodities, goods and chattels, and implements of husbandry. Henceforth, we shall use it in its widest latitude: the emancipation of our whole race from the dominion of man, from the thralldom of sin, and from the government of brute force, from the bondage of sin—and bringing them under the dominion of God, the Lord of an inward spirit, the government of the law of love, and into the obedience and glory of Christ, who is the same, yesterday, to-day, and forever.

It has never been our design, in conducting the Liberator, to require of the friends of emancipation, any political or sectarian abridgment; though, in consequence of the general corruption of all political parties and religious sects, and of the obstacles which they have thrown into the path of emancipation, we have been necessitated to repudiate them. Nor have we any intention, at least, not while ours processes, to assail or give the preference to any sect or party.

We are bound by no denominational trammels; we are not political partisans; we have taken upon our lips no human creed; we are guided by no human authority; we cannot consent to wear the livery of any fallible body. The abolition of American slavery we hold to be COMMON GROUND, upon which men of all creeds, complexions and parties, if they have true humanity in their hearts, may meet on amicable and equal terms to effect a common object; but whenever marches on to that ground, loving his creed, or sect, or party, or any worldly interest, or personal reputation, or property, or friends, or wife, or children, or life itself, more than the cause of bleeding humanity, or expecting to promote his political designs, or to enforce his sectarian dogmas, or to drive others from the ranks on account of their modes of faith,—will assuredly prove himself to be unworthy of the abolition profession, and will not be considered by us as a member of our common cause.

It is our constant endeavor to call to mind the motto which we have adopted, and to remind us that we are to be applied frequently: it will not be possible for him to make those sacrifices, or to endure those trials, which unflinching integrity to the cause will require. For ourselves, we are not who is found upon this broad platform of our common nature: if he will join hands with us, in good faith, to undo the heavy burdens and break the yokes of our enslaved countrymen, we shall not stop to inquire, whether he is a Unitarian, Presbyterian, Baptist or Methodist, Catholic or Convert, Unitarian or Quaker, Swedenborgian or Pervestian. However widely we may differ in our view of the nature of God, we shall not refuse to labor with him against sin, in the same phylaxy, if he refuse not to labor with us. Certainly, no man can truly affirm that we have sought to bring any religious or political tests into this philanthropic enterprise than these:—'Thou shalt love thy neighbor as thyself.' Whatever we thought that men should do to you, do ye even so to them.—Remember those in bonds as bound with them.'

Intending, therefore, in the Liberator, not to conflict with any sect or party, any further than it opposes the immediate abolition of American slavery, or those moral obligations which are not less general than fundamental, we make our appeal for support to the honest-hearted—the proceedings—the seekers after truth—those who do not hate mist, and sin, and commit, nor omit the weightier matters of the law—those who despise fraud, and leather rapine, and alcohol blood—those who love Christ in the person of his bleeding representative at the South, above all worldly considerations—those who are not afraid to think and act independently, among all sects and all parties.

To the bigoted, the pharisaical, the time-serving, the selfish, the worshippers of expediency, the advocates of caste, the lovers of power, the enemies of liberty and equality, we make no appeal. It shall be our constant endeavor to make the Liberator so liberal in its spirit, so straightforward in its character, so disinterested in its object, so uncompromising in its principles, and so hostile to every form of prejudice and slavery, as to render it intolerable to them.

That we shall be faultless in the manner of conducting our publication—or suit the taste of a single reader in all that we may select or originate—or avoid giving offence on each and every topic that may be discussed in our columns—we do not expect: it is, perhaps, utterly impracticable. If, however, we should err beyond endurance, the remedy is in the hand of every friendly, who can stop his subscription for a moment, and who disposes of his money as he wishes to rebuke us, shall always find a place for their articles in the Liberator.

Next to the overthrow of slavery, the cause of PEACE will command our attention. The doctrine of non-resistance, as commonly received and practised by Friends, and certain members of other religious denominations, we conceive to be utterly indefensible in its application to national wars—not that it 'goes too far,' but that it does not go far enough. If a nation may not redress its wrongs by physical force—it may not repel or punish a foreign enemy who comes to plunder, enslave or murder its inhabitants—then it may not resort to arms to quell an insurrection, or send to prison or suspend upon a gibbet any transgressors upon its laws. If a nation cannot resist, then it is bound to resist its masters in the last resort, then no man, or body of men, may appeal to the law of violence in self-defence—for none have ever suffered, or can suffer, more than they. If, when men are robbed of their earnings, their liberties, their personal ownership, their wives and children, they may not resist, in no case can physical resistance be allowable, either in an individual or collective capacity. Now, the doctrine we shall endeavor to inculcate, is that the Kingdom of this world are to become the Kingdom of our Lord and of his Christ; consequently, that they are all to be subordinated to the Kingdom of God, which is the Kingdom of the just, and which they are called despotic, monarchial or republican, and he only who is King of Kings, and Lord of Lords, is to rule in righteousness. The Kingdom of God is to be established in ALL THE EARTH, and it shall never be destroyed, but it shall 'BREAK IN PIECES AND